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CONSTRUCTIVE STUDIES IN THE LITERATURE OF WORSHIP IN THE OLD TESTAMENT.

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III. THE LEGAL LITERATURE — THE PRIESTLY CODE.

§ 190. The Story of the Adoption of the Law in Ezra's Times (§§ 40-44).¹

1. Consider the conditions of the times in which this event occurred: (1) the date of the event;² (2) the character of Ezra and his constituency; (3) the duration of Ezra's journey, March to August; (4) the gifts and letters; (5) the work of Nehemiah (§ 40); (6) the work of Ezra (§ 41).
- Ezra 7: 1, 7-9;**
8: 31.
Neh. 7: 73; 9: 1.
Ezra 7: 1-9;
8: 21 ff.; 9: 5 ff.
Ezra 7: 11-26;
8: 24-30.
- Neh., chaps. 8-10.**
2. Study the account of the formal adoption, including (1) the place of the assembly; (2) the duration of the reading; (3) the circumstances attending the reading; (4) the reception given the law by the people; (5) the method of interpretation; (6) the occasion of their weeping; (7) the reading on the second day in reference to the Feast of Booths, and the compliance of the people; (8) the various things which they covenanted to do (§ 43); (9) the fact that the priests are *clearly distinguished* from the Levites (§§ 43, 68).
- Neh. 8: 3.**
Neh. 8: 8.
Neh. 8: 9.
Neh. 8: 13 ff.
- Neh. 9: 39; 10: 29-39.**
Neh. 10: 37-39.
3. Compare the general circumstances of the acceptance of the book of Deuteronomy (§ 25) with those of
- 2 Kings 22: 1-22: 25.**

¹ Ezra's work is probably to be placed *after* that of Nehemiah; for the arguments in support of this position see KOSTERS, *Het Herstel van Israël* (1894; transl. into German, 1895); KENT, *A History of the Jewish People during the Babylonian, Persian, and Greek Periods*, pp. 196 ff.; CHEYNE, *Jewish Religious Life after the Exile*, pp. 36-81; C. C. TORREY, *The Composition and Historical Value of Ezra-Nehemiah*, pp. 51-65; GUTHE, art. "Israel," §§ 55 ff., *Encyc. Biblica*; A. VAN HOONACKER, *Nouvelles études sur la restauration juive après l'exile de Babylone* (1896).

² The arrival of Ezra at Jerusalem is placed shortly after 433 B. C. by KOSTERS and CHEYNE, *Encyc. Biblica*, Vol. II, p. 1487, and others. PROFESSOR VAN HOONACKER, however, places it in the seventh year of Artaxerxes II., viz., 398-7; while KUENEN *Gesammelte Abhandlungen zur biblischen Wissenschaft* (1894), ED. MEYER, *Die Entstehung des Judenthums* (1896), and others retain the date 458 B. C.

the acceptance of this book, noting points of similarity and difference, *e. g.*, (1) the national assembly; (2) the celebration of a feast, in one case the Passover, in the other the Feast of Booths, in a manner which had not before been observed in Canaan.

4. Consider, now, whether the law adopted thus by the people in Ezra's time was (1) the entire Hexateuch as we now possess it; or (2) the so-called Holiness Code, that is, Lev., chaps. 17-26; or (3) the whole Levitical code known as P³ (§ 43).

5. Consider why, if Ezra brought the law with him in 458 B. C., he took no steps to make it known to the people until twelve years later, after Nehemiah had come (446 or 445 B. C.). Is it enough to answer that this was delayed by (1) the troublous character of the times which followed the expulsion of the foreign wives; (2) the necessity of Ezra's taking time to acquaint himself with the conditions of the country and the adjustment of the details of the law to those conditions; (3) the need of such a character as Nehemiah to rouse the enthusiasm of the people?

§ 191. Representations in P Concerning its Authorship
(*cf.* closely § 171).

1. Read and compare some of the various passages in P which refer to its authorship, noting particularly the phraseology employed, *e. g.*, (1) "And Jehovah spake unto Moses, saying;" (2) "And he gave unto Moses the two tables of the testimony, tables of stone, written with the finger of God;" (3) "And Moses assembled all the congregation of the children of Israel, and said unto them;" (4) "And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel; and he said unto Aaron;" (5) "And

Ezra 7:14.

Ezra 10:7.

Exod. 25:1.

Exod. 31:18.

Exod. 35:1, 4.

Lev. 9:1.

Lev. 10:8, 12.

³ This point may well be omitted, except by those who desire to go into the critical questions involved; see J. E. CARPENTER AND G. HARFORD-BATTERSBY, *The Hexateuch*, Vol. I, pp. 138 ff.; HOLZINGER, *Einleitung in den Hexateuch*, § 57; STEUERNAGEL, *Deuteronomium und Josua* ("Handkommentar z. A. T."), pp. 277 ff.; WELLHAUSEN, *Prolegomena to the History of Israel*, pp. 405 ff.; the articles on the Hexateuch in the various Bible dictionaries; and the discussions in the many introductions to the Old Testament,

Lev. 11:1; 14:33; 15:1. Jehovah spake unto Aaron, saying;" (6) "And Jehovah spake unto Moses and to Aaron, saying;" (7) "These are the statutes and ordinances and laws, which Jehovah made between him and the children of Israel in Mount Sinai by Moses."

Numb. 33:2.

2. Consider the interesting passage in which *writing* is ascribed to Moses, and whether the contents are consistent with an assignment to the times of Moses.

3. Take up now, one by one, the suggestions which have been offered in explanation of a non-Mosaic authorship, as indicated in § 171 under 2, 3, 4, 5.

§ 192. **Point of View and Coloring of the Priestly Code** (*cf.* § 172).

1. Consider, as bearing upon the Mosaic origin, (1) the representation concerning the plains of Moab as the scene of certain legislation concerning Levitical cities; (2) the situation of Sinai as the scene of certain events and legislation; (3) the situation of Egypt as the place of the initiation of the Passover; (4) the exact statement of the date of departure from Sinai; (5) the date of the ordinances of the tabernacle and of its erection, together with the statement that it accompanied Israel through all the wanderings; (6) the fact that it looks forward to entrance into Canaan, and introduces legislation applicable only to settled life in Canaan; (7) the warnings uttered against practices of Egypt which they had known and practices of Canaan which they are to know; (8) the allusions to Egypt and Jehovah's deliverance of Israel from bondage there; (9) the absence of any mention of Jerusalem and the temple.

Numb. 35:1; 36:13.
Numb. 1:1; 3:14; 9:5; Exod. 24:18-25:1.
Exod. 12:1.
Numb. 10:11.
Exod. 29:46.
Exod., chaps. 25 ff., 35-40.
Exod. 40:17-38.
Lev. 14:34; 18:3; 19:23; Numb. 15:2, 18; 33:51; 34:2.
Lev. 18:3, 27 f.; 20:22 ff.
Lev. 19:34, 36; 25:2, 54; Numb. 8:17; 14:2.

2. Consider, as bearing further upon this question, (1) the regulations against Molech worship; (2) the agricultural character of the feasts; (3) the experiences of the exile as depicted in Lev., chap. 26; (4) the phrase "beyond the Jordan," used of the east side of Jordan; (5) the constant reference to Moses in the third person; (6) the apparent distance of Moses and Aaron in the narrative Exod. 6:26 f., and of the eating of manna in the description of the same; (7) passages in which Israel seems to be represented as in possession of the land;

Lev. 20:1-5.
Lev., chap. 23; Numb., chaps. 28, 29.
Numb. 34:15; 35:14.
Lev. 7:28; 8:1; 9:1, 5 f.; 23:1.
Exod. 16:55.
Lev. 18:24 ff.; 20:23.

(8) the significance of the great periods passed over in silence (is it not against the supposition that the author was a contemporary?), *e. g.*, (a) between Exod. 1:5-7 and 1:13, a period of two or four hundred years;⁴ (b) between Numb. 20:1 and 20:22b, a period of thirty-eight years (*cf.* 10:11 and 33:37);⁵ (c) the representation that Dan's descendants in the fourth generation number 62,700. Numb. 1:38;
2:26.

§ 193. The Language and Style of the Priestly Code.

1. Examine a list of special words and phrases frequently occurring in this code,⁶ and consider (1) the bearing of the fact of such a list upon the question of authorship; does it argue for or against identity of authorship with the other books of the Pentateuch? (2) the general character of these expressions as indicating early or late authorship. Note especially that the months are numbered rather than named, and that the New Year comes in the spring, not in the autumn. When did this method of enumeration prevail? Exod. 40:2, 17;
Lev. 16:29;
chap. 23.

2. Examine a list of the linguistic peculiarities appearing in the book, *i. e.*, peculiar forms, idioms, etc., and consider whether these exhibit evidence of antiquity of date, or of late date. With what writer in the Old Testament does the Priestly Code show the largest number of similarities? Cf., *e. g.*, Lev.
18:2b with
Ezek. 20:5, 7,
19; Lev. 18:25
with Ezek.
42:20.

3. Consider (1) the general style of the Priestly Code, viz., stereotyped, repetitious, statistical, rigid, prosaic, precise, systematic; (2) the striking points of style which distinguish this code from other portions of the Penta-

⁴For an analysis of the text here see J. E. CARPENTER AND G. HARFORD-BATTERSBY, *The Hexateuch*, Vol. II, pp. 80 f., or the commentaries of Dillmann and Baentsch. On the historical events see the histories of Kittel, Stade, Wellhausen, Kent.

⁵See CARPENTER AND HARFORD-BATTERSBY, *The Hexateuch*, Vol. I, p. 28.

⁶Extensive lists of the various linguistic phenomena of the Priestly Code are to be found in J. E. CARPENTER AND G. HARFORD-BATTERSBY, *The Hexateuch*, Vol. I, pp. 208-21; HOLZINGER, *Einleitung in den Hexateuch*, §§ 43, 44, 51, 58; ADDIS, *Documents of the Hexateuch*, Vol. II, pp. 170-73; BRIGGS, *Higher Criticism of the Hexateuch*, pp. 172-80; RYSEL, *De Elohistae Pentateuchi Sermones* (1878); GIESEBRECHT, "Der Sprachgebrauch des hexateuchischen Elohisten," *Zeitschrift für die alttestamentliche Wissenschaft*, Vol. I (1881), pp. 177-276; DRIVER, *Journal of Philology*, Vol. XI, pp. 201-36.

teuch and, indeed, from other Old Testament writings, viz., (a) legal, (b) imperative, (c) idealistic.⁷

§ 194. **The Material of the Priestly Code as Bearing on the Date and Authorship.**

1. Examine the great number of *repetitions* of laws in other portions of the Pentateuch and in P (*e. g.*, Exod., chaps. 25-28 and 35-40; Lev. 3:5-4:35 and chap. 18; Lev. 19:3b, 30, and 26:2; 19:9 and 23:22; 19:26a and 17:10-14; 24:21 and 24:17; 18:6-23 and 20:10-21; Lev., chap. 8; Exod. 30:1-31:11, and Numb., chap. 8), and consider (1) how these repetitions may be accounted for upon the supposition that all portions of the Pentateuch had their origin within one man's lifetime and as one man's work; (2) how these repetitions may be explained upon the supposition of three or more distinct codes of law, which originated as codifications of teachings and usages that had grown up through many centuries.

2. Examine passages which seem to furnish instances of *discrepancy and variation* between P and other legislation (*e. g.*, the differences in the lists of "clean and unclean" as given in Lev., chap. 11, and Deut., chap. 14; the variations in the details of the structure of the ark of the covenant as described in Exod. 25:10; 37:1; 40:20, and Deut., chap. 9; 10:1, 3, 5; the representation of the tabernacle as located *within* the camp in Exod., chaps. 25-29, but *without* the camp in Exod. 33:7; Numb. 11:24-30; 12:4; 10:33—all E passages; the law of the altar as given in Exod. 20:24 (E) and the totally different altar provided for in Exod., chaps. 25-29; the law of slaves, Lev. 25:39-42, *cf.* Exod. 21:1-6 (E) and Deut. 15:12; the regulations concerning the priest as found in Deuteronomy and in the Priestly Code—see §§ 62, 63, and 68, 69), and consider (1) how these discrepancies may be accounted for upon the supposition that all portions of the Pentateuch had their origin within one man's lifetime and as one man's work; (2) how they may be explained upon the supposition of three or more distinct codes of law, which originated as

⁷ On literary style of P see the articles by W. R. HARPER in *Hebraica*, Vols. V, VI.

codifications of teachings and usages that had grown up through many centuries.

3. Examine the narratives relating to the tabernacle, viz., (a) the directions for its erection and decoration; (b) the record of its erection and decoration; and in the study of these narratives consider the following questions: (1) are the representations concerning the tabernacle in the wilderness consistent with each other?⁸ What is the significance of the fact that the first statement made represents the tent in actual use before it was constructed?⁹ (3) What were the various names by which the tent was designated in the several documents?¹⁰ (4) To what extent do the various codes describe a different service in connection with it?¹¹ (5) Is it possible to understand this representation as an ideal one, and as corresponding to the prophetic pictures of the future?

Exod., chaps.
25-29.
Exod., chaps.
35-40.

Exod. 33:7.

§ 195. Structure and Contents of the Priestly Code.

1. Consider the extent to which the P history and legislation constitute the basis on which the entire Hexateuch rests, or the framework into which the rest of the material is fitted.

2. Compare the relation of the P legislation to the P history with that of the Deuteronomic legislation to the Deuteronomic historical setting.

3. Consider (1) whether there are not to be found formulæ which mark the end of small codes and, consequently, (2) whether the P legislation is not made up of several separate collections of laws, *e. g.*: (a) Lev., chaps. 17-26; (b) Lev., chaps. 1-7; (c) Exod., chaps. 25-28; (d) Exod., chaps. 35-40; (e) Lev., chap. 11; (f) Lev., chaps. 13, 14; (g) Lev., chap. 15; (h) Numb., chaps. 28-36.

Lev. 7:37 f.;
11:46 f.; 13:59;
16:34; etc.

⁸ See CARPENTER AND HARFORD-BATTERSBY, *The Hexateuch*, Vol. I, pp. 52, 129.

⁹ The account of the construction of the tabernacle is given by P (= Exod., chaps. 35-40) as having taken place after the arrival at Sinai; while E in Exod. 33:7 speaks of "the tent of meeting" as a familiar institution of the camp.

¹⁰ See Exod. 33:7 (E); Exod. 25:8 (P); Exod. 25:9 (P); Numb. 11:24b (E); 9:15 (P); Exod. 39:32 (P); 35:11 (P); the name does not occur in J or Deuteronomy.

¹¹ See CARPENTER AND HARFORD-BATTERSBY, *op. cit.*, Vol. I, p. 55.

4. Examine the contents and character of P^g, so called because it forms the historical groundwork of the entire P legislation, considering (1) its central theme, viz., Jehovah's purpose from the creation of the world to develop and train Israel as his peculiar people, and the means and institutions employed by him to accomplish his purpose; (2) the extent of the ground covered, viz., from the creation to the establishment of the nation; (3) the logical presentation, viz., (*a*) the *toledhoth*' sections leading up to the Sinaitic revelation; (*b*) the work of Moses in the deliverance from Egypt; (*c*) the special covenant between Jehovah and Israel; (*d*) the settlement of Abraham's descendants in Palestine; (4) the character of all this as compared with the similar narrative of J, especially the differences which characterize it, such as the emphasis placed upon religious institutions, the lack of the personal element.

Gen. 1:1; Josh.,
chaps. 14 ff.

Gen. 2:4; 5:1;
10:1; 25:19;
etc.

Exod. 6:2.

Gen., chap. 17.

Josh., chaps. 14 ff.

5. Consider now the great passage which stands apart and constitutes P^h, that is, the Holiness Code, taking up (1) certain peculiar exhortations, which are intended to emphasize the idea of *holiness*, and the deity of Jehovah who led Israel out of Egypt; (2) certain laws which do not seem to be consistent with other parts of P; (3) other peculiarities of the form and contents;¹² (4) the probability of the independence of this section, and in this connection (*a*) the question as to the origin of this material, (*b*) its self-consistency, (*c*) the amount of editorial work which has been connected with it; (5) other passages which seem to show the same peculiarities;¹³ (6) the question of date, distinguishing (*a*) the regulations of which it is composed, (*b*) the hortatory framework, and examining in detail the forms of the various laws with reference to their sociological setting.

¹²*E. g.*, a different style and phraseology (see DRIVER, *Introduction*, pp. 49 ff.); a parenthetic framework unknown to other parts of P; repetitions of laws found elsewhere in P; commands addressed to the people, not to the priest as in P.

¹³Scholars differ somewhat as to the limits of the Holiness Code; *e. g.*, DRIVER (*Introduction*, p. 151) assigns to P^h: Lev., chaps. 17-26; Exod. 6:6-8; 12:12; 31:13-14a; Lev. 10:9a, 10; 11:44; Numb. 15:37-41; ADDIS (*Documents of the Hexateuch*, Vol. II, p. 178): Lev., chaps. 17-26; 11:43-45; Numb. 15:37-41; CARPENTER AND HARFORD-BATTERSBY (*op. cit.*, Vol. I, p. 145): Lev., chaps. 17-26; Exod. 31:13, 14a; Numb. 10:9; 15:38b-41.

6. Consider in the same general manner the portions assigned to P^t, that is, priestly teaching (*torah*), which treat especially of sacrifice, clean and unclean, and similar topics.¹⁴

Numb. 5: 5—
6: 21; etc.

7. Consider, likewise, the portions assigned to P^s, that is, certain secondary expansions along many lines, tending toward "the heightening of ritual and the elaboration of detail."

Exod. 35: 4—
40: 38; etc.

§ 196. **The Relation of Ezek., Chaps. 40-48, to the Priestly Code.**—The question as to the relation of the scheme of legislation contained in Ezek., chaps. 40-48, to that of the Priestly Code, and especially the Holiness Code, is one of especial interest, and has been the occasion of much discussion. Nothing more can be attempted here than to indicate the nature of the problem and the various lines of investigation.

1. Examine lists¹⁵ of the phraseological and linguistic affinities between P and Ezek., chaps. 40-48, and consider whether they are to be accounted for on the supposition (1) that Ezekiel was especially fond of, and thoroughly familiar with, the P legislation, and drew up his scheme on the basis of it; or (2) that Ezek., chaps. 40-48, served as a model for the authors of P and was largely drawn upon by them; or (3) that Ezekiel was the author of the Holiness Code; or (4) that Ezek., chaps. 40-48, and the earlier parts of P originated at about the same time, were both influenced largely by the earlier existing legislation, and were both actuated by a similar spirit and motive.

2. Consider from the same point of view the similar regulations found in Ezek., chaps. 40-48, and in P; e. g., (1) the distinction between priests and Levites; (2) the emphasis laid upon the necessity of ceremonial "cleanness;" (3) the close similarity of the laws concerning the priests; (4) the large ritualistic element common to both; (5) the special sanctity of the sabbath;

Ezek. 44: 10-15; cf.
Numb., chaps.
1-4.
Ezek. 43: 7-9; cf.
Lev., chaps. 15,
21, etc.
Ezek. 44: 17-27;
cf. Lev. 21: 1—
22: 16.
Lev. 19: 30; cf.
Ezek. 20: 12.

¹⁴ For a statement of the limits and character of P^t see CARPENTER AND HARFORD-BATTERSBY, *op. cit.*, Vol. I, pp. 152 f.; and for a similar statement concerning P^s see the same work, Vol. I, pp. 153-5.

¹⁵ See, e. g., DRIVER, *Introduction*, pp. 130-35, 145-9; SMEND, *Der Prophet Ezechiel* (1880), pp. xxv-xxviii.

(6) the predominance in both of the *religious* element, almost to the exclusion of secular matters; (7) the great emphasis laid by both upon the sanctuary.

3. Consider, further, the points of difference between the two schemes of legislation, *e. g.*, (1) in P the priests are sons of Aaron, in Ezekiel sons of Zadok; (2) the high-priest occupies a large place in P, but is not mentioned in Ezekiel; (3) the function of "the prince" is peculiar to Ezekiel; (4) the legislation for the Day of Atonement is unknown to Ezekiel; (5) the assignment of property to the priests is radically different, the scheme of Ezekiel having no parallel in this respect; (6) the legislation concerning feasts differs in many details; (7) Ezekiel knows nothing of a sabbatical year, or Year of Jubilee, upon which P lays great emphasis; (8) in general, the legislation of P is much more detailed and elaborate than that of Ezekiel. What is the bearing of these and other differences upon the answer to the questions suggested above?

Ezek. 40:5-43:12;
cf. Exod., chaps.
25-29 and 35-40.

Ezek. 44:15; cf.
Lev. 21:1.
Lev. 21:10.

Ezek. 46:2 ff.

Lev., chap. 16; cf.
Ezek. 45:18 ff.
Ezek., chaps. 45,
48; cf. Numb.
35:1-8; Josh.
21:4.
Ezek. 45:21-25;
cf. Lev., chap.
23; Numb.,
chaps. 28, 29.
Lev., chap. 25;
26:34 f.; 27:17-
24; cf. Ezek.
46:17.

§ 197. The Principal Ideas of the Priestly Code.

1. Consider that, for the most part, the Priestly Code is not *didactic*, as is Deuteronomy, but is rather a manual of religious customs and practices. To what extent, however, does it give concrete expression to certain great conceptions which lie at the basis of all its regulations, and were deeply impressed upon the minds and hearts of the worshipers as they participated in the ceremonies prescribed by it?

2. For a general statement concerning the ideas of P, see § 49. For the P material on the priest, see §§ 68, 69; on the place of worship, see §§ 79, 80; on sacrifice, see §§ 91, 92; on feasts, see §§ 103, 104; on the sabbath, see §§ 117, 118; on clean and unclean, see §§ 131, 132.

3. In an effort to discover the chief ideas of the Priestly Code consideration must be paid, not only to specific statements that may be found in the text, but also to the general tone and character of the material as a whole and to the amount of attention given to the various features of the system of worship: (1) The idea of God here reaches the highest plane attained in the

Old Testament. He is a Being so great, so holy, so awful, that access to him is permitted only under the most stringent conditions and always through the mediation of a specially consecrated priest; into his inmost presence only one man in the entire nation, viz., the holiest man—the high-priest—may come, and that but once a year. (2) In the light of this unapproachable holiness, the blackness of sin is immeasurably intensified; he cannot look upon sin with the least degree of allowance; his holiness, pervading everything, is in constant danger of violation; hence the possibilities of sin are greatly multiplied. Sin was the cause of all of Israel's calamities in the past; hence, in order to insure Jehovah's favor and blessing for the future, every precaution must be taken to avoid sin, and to make propitiation to him when it is unavoidable or for any reason has been committed. (3) The holy God demands a correspondingly holy people who shall honor him with a holy worship. It is the purpose of the P legislation to secure this end. This explains the great emphasis laid upon (4) ritual and ceremony. Everything is carefully prescribed and intrusted to the execution of the priests whose especial function it is to guide and lead the people in the presentation of an acceptable worship unto Jehovah. (5) Religion has become the great business of life; it has stepped in and occupied the place formerly held by national politics and ambitions. (6) The exalted conception of Jehovah and the necessity of constant propitiatory rites have completely done away with the joyous abandon of the worship of early days, and the spirit of confidence and fellowship has been largely replaced by that of reverence and godly fear.

Lev., chap. 16;
Exod. 25:16 f.
Lev., chaps. 21,
22.

Lev. 4:1-6:7;
6:24-7:10.

Lev. 26:3-45.

Lev. 11:44 f.;
19:2; 20:7, 26;
21:7 f.; 22:32.

Lev., chaps. 8,
12, 13, etc.

Lev., chap. 23.

Ps. 1.

§ 198. Literature to be Consulted.

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